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## ON THE INFINITIVE AFTER EXPRESSIONS OF FEARING IN GREEK.

It is a well known fact that in Greek and Latin the infinitive and the subjunctive (or optative) are regularly used after verbs of fearing in two easily distinguishable senses: *δέδοικα ἐλθεῖν*, vereor ire = 'I am afraid to go, do not dare to go'; *δέδοικα μὴ ἔλθω*, vereor ne eam = 'I am afraid that I may (or shall) go.' It is well known also that the Latin poets occasionally neglect this distinction, using the infinitive after *metuo* and *timeo*, where *ne* with the subjunctive would be normal. Thus, when Horace writes (Ep. I 7, 4-5),

Quam mihi das aegro, dabis aegrotare timentī,  
Maecenas, veniam,

it is clear that *aegrotare timentī* is equivalent to *timentī ne aegrotet*. But careful scholars often ignore or deny the existence of a similar license in Greek.<sup>1</sup> The phenomenon does, however, present itself there, and, in one respect, has a wider range than in Latin. In reputable Latin, namely, so far as I am aware, we do not meet with expressions such as *timeo eum aegrotare* (or *aegrotaturum esse*) in the sense 'I fear that he will be sick';<sup>2</sup> whereas in Greek the verb of fearing and the dependent infinitive may have different subjects. Without attempting a systematic search, I have noted in the tragic dramatists several instances of the license in question. They are not all equally certain, but the weaker cases derive confirmation from the stronger. The two passages from the Septem have been variously construed, but I

<sup>1</sup> In the new edition of Goodwin's Greek Moods and Tenses, §372, the use of the *future* infinitive after verbs of fearing in the sense of *μή* with the subjunctive is recognized and one example is cited from Thucydides. Prof. Gildersleeve has kindly called my attention to the fuller recognition of my principle by Kühner, Gram. p. 1045 Anmerk., and Aken, Tempus und Modus, §168. Kühner supplies an example not noted by me in Eur. Hec. 768; Aken others in Lys. 23, 12 (this one I think should be omitted), Plut. Philop. [18], Plut. Crass. 34 (sic). Aken is wrong in denying the corresponding usage in Latin, as well as in denying that the infinitive may have a different subject from the verb of fearing.

<sup>2</sup> Madvig says (Lat. Gram. §376, Obs.): "*Timeo* and *metuo* are rarely found with the accusative and infinitive, with the signification, to expect with apprehension that something will happen." No examples are quoted, and I believe the statement should be amended by striking out the words "accusative and."

have not thought it necessary to discuss the different explanations.

1. Aesch. Sept. 417-21 :

τὸν ἄμὸν νυν ἀντίπαλον εὐτυχεῖν  
θεοὶ δοῖεν, ὥς δικαίως πόλεως  
πρόμαχος ὄρνυται· τρέμω δ' αἵματη-  
φόρους μόρους ὑπὲρ φίλων  
δλομένων ιδέσθαι.

Considering the context, the translation of τρέμω ιδέσθαι by 'I am afraid (do not dare) to see,' would be unsatisfactory. The sense evidently required is, 'but I fear that I shall behold the blood-stained corpses of men slain for their friends.'

2. Aesch. Sept. 720 ff. :

πέφρικα τὰν ὠλεσίοικον  
θεόν, οὐ θεοῖς ὅμοιαν,  
παναληθῇ, κακόμαντιν,  
πατὸς εὐκταίαν Ἑρινὺν  
τελέσαι τὰς περιθύμους  
κατάρας Οἰδιπόδα βλαψίφρονος·  
παιδολέτωρ δ' ἔρις ἄδ' ὀτρύνει.

τελέσαι here is regarded by Prof. Goodwin (Moods and Tenses, §373) as an ordinary case of the infinitive after a verb of fearing. But if the construction is really analogous to that of Demosthenes's τίς οὐκ ἂν ἔφριξε ποιῆσαι (559, 8), it would seem that we are obliged to translate, 'I shrink from the Fury's fulfilling the curses,' rather than, with Prof. Goodwin and others, 'I shudder at the idea of the Fury fulfilling.' That would be a feeble utterance, while, 'I fear that the Fury may fulfill,' answers thoroughly to the situation.

3. Soph. Aj. 254-5 :

πεφόβημαι λιθόλευστον Ἄρη  
ξυναλγείν μετὰ τοῦδε τυπείς.

The thought immediately preceding is, 'It is time to be off, for the Atridae are threatening us,' and the quoted words probably mean, 'I fear that I shall be assaulted with Ajax and share the painful death by stoning.'

4. Eur. Ion, 1564-5 :

θανεῖν σε δείσας μητρὸς ἐκ βουλευμάτων  
καὶ τήνδε πρὸς σοῦ, μηχαναῖς ἐρρύσατο.

'Fearing that you would perish by your mother's schemes and she by your hand, he contrived deliverance.'

5. Eur. Med. 1256-7 :

θεοῦ δ' αἵματι πίτνειν  
φόβος ὑπ' ἀνέρων.

*αἵματι* is corrupt (*pace* Dr. Verrall), but, however it is emended, the sense must be, 'We fear that divine blood will be shed by man.'<sup>1</sup> That this rendering does not ascribe to Euripides any extraordinary ignorance of his "moods and tenses" (see this Journal, Vol. III, p. 347 at bottom), seems to me certain.

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## TWO *Sprüche* OF WALTHER VON DER VOGELWEIDE.

31, 33.

In nomine dumme ich wil beginnen : sprechent amen  
(daz ist guot für ungelücke und für des tievels sâmen),  
daz ich gesingen müeze in dirre wise alsô,  
swer höveschen sanc und fröide støre, daz der werde unfrô.

This is Lachmann's punctuation of the first four verses. All later editors, except von der Hagen, follow him, and thereby commit themselves to a complicated interpretation. Apart from the awkward parenthesis, Lachmann seems to prescribe a translation something like this: 'Say Amen to that, (and wish) that I may sing in this strain in such a manner that whoever hinders courtly song and joys may be rendered unhappy.'

Uhland's version of the passage (*Schriften*, V 60, published 1822) appears to have been neglected or forgotten :

'In nomine domini ! ich will beginnen, sprechet : Amen !  
Das ist gut für Ungelücke und für des Teufels Samen.  
Das ich nun singen müsse in dieser Weise also,  
Wer höfischen Sang und Freude störe, dass der werde unfroh !'

This rendering of the first two verses is more simple and natural in tone than is possible in any translation entangled in Lachmann's punctuation. But in the third and fourth verses the sense labors ; and for this, Walther's usually perspicuous style can scarcely be made responsible. The difficulty appears to be due rather to the

<sup>1</sup> Homer furnishes two parallel cases :

σοὶ δ' οὐ δέος ἔσθ' ἀπολέσθαι. M. 246.  
οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι. ε. 347.